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one case, that of the outbreak of the war with Austria, the rôle of Brissot has not been correctly evaluated because of a failure to understand the significance of the European situation, Miss Ellery following the traditional view of the origin of the war rather than the newer interpretations of Glagau, Clapham, and Cahen. In the treatment of Brissot's attack on Delessart, in the same chapter, it would have been more to the point to reproduce the articles of the decree proposed by Brissot instead of giving so much space to the untrustworthy recollections of Dumont upon the decree.

As a rule Miss Ellery makes use too exclusively of evidence emanating from Brissot—newspapers, speeches, pamphlets, letters—not enough use being made of other sources. Following the practice common among historians of citing but a single source in proof of a fact, she does not conform to the better scientific standard of using two independent sources when that is possible. In the study of the debates in the French assemblies, two independent newspapers are always available and should be used.

The bibliography would be more useful, if it had been given a more scientific form, *i. e.*, if it had been divided into sources and secondary works, instead of "Manuscripts" and "Printed Matter". There seems, also, to have been some uncertainty as to the classification of the material under the various subheads. Although there is a subhead for "Letters", the despatches of the Venetian ambassador are found under "Pamphlets, Addresses, Contemporary Criticism", the despatches of the English ambassador under "Collections of Documents", and the *Lettres et Documents Inédits* of Feuillet de Conches under "General Works", *i. e.*, secondary works. Two noticeable misspellings of names are those of Kornman, which appears as "Korman" both in the text and in the index, and that of Montesquiou, the French general, which appears in the text and index as "Montesquieu".

Church and Reform in Scotland: a History from 1797 to 1843. By WILLIAM LAW MATHIESON, Hon. LL.D. (Glasgow: James Maclehose and Sons. 1916. Pp. xii, 378.)

THIS is the last volume of a history of Scotland since the Reformation, which Mr. Mathieson has published under four titles: *Politics and Religion in Scotland* (1550-1695), *Scotland and the Union* (1695-1747), *The Awakening of Scotland* (1747-1797), and this. It is a story of substantial progress he now tells. From what Macaulay declared the worst constitution in Europe, Scotland emerged into a free and orderly government. She passed from legal methods so clumsy and laws so preposterous as to seem aimed at the defeat of justice, into equality for all before the law, and modern methods for adjudication of rights. And along with this went the softening of religious animosities, the enlargement of the national outlook by philosophy and literature, and the decay of a blind conservatism in politics.

It is noteworthy that more than half the book is given to the affairs of the Church. Mr. Mathieson is a lawyer, with a professional distrust of churchmen; but he cannot avoid or subordinate them. He bemoans the fate of the national Parliament in being swallowed up in that of Great Britain just when it was going to amount to something in the life of the country. But a body chosen as it was, and so shackled in its procedure, never could have become the organ of Scottish opinion. The General Assembly of the Kirk, which had fought the battle for Scottish nationality, was, down to the Disruption of 1843, the great council of the nation, and was thus obliged to extend its activities beyond its proper field of religious activity.

Like all true Scotsmen, Mr. Mathieson is a theologian on his own account, sympathizing with the Moderate party which ruled that assembly during the period of religious chill which ended with the French Revolution, and which did much to make it more tolerant and refined if less fervent and effective. But he makes several grave mistakes, as in ascribing to Knox and his successors the evangelical demand for a conscious conversion as the beginning of a Christian life. That came in from the English Puritans in the next century, and thrust out what was called "the judgment of charity". This assumed that persons who had been instructed in religion and had grown up without any scandal in their conduct, were true Christians and rightful communicants.

Our author does not conceal his sympathies in the two great controversies which divided the country during the period he covers. The first is the struggle for political reform, for the construction of the monstrous municipalities, and for the extension of the suffrage to the middle classes generally. He is with Brougham, Jeffrey, and Cockburn in the battle for freedom of speech and of the press, which was fought sometimes on "the field of honor", and which at last put an end to the libelous abuse with which Wilson and Lockhart and even Scott defended the abuses of political life. But he is not on the popular side in the great struggle for the abolition of patronage. He admits that it was restored by a breach of faith in 1712 for the benefit of Jacobite and Episcopalian landlords; and he has no solid argument for having the pastors appointed by an English official or a Scotsman of another church. His case consists largely in quoting any silly or unreasonable things said by its enemies, not excepting Chalmers. And he never glances at the fact that it has been abolished in our times as an anomaly hated by the common people of Scotland. He has but scant recognition for the greatness of Chalmers, and belittles his magnificent experiment in dealing with the poverty of Glasgow, ignoring the fact that his methods and principles have been revived in the Charity Organization movement of our time.

Mr. Mathieson is a laborious student and an effective writer. But he reminds me of Charles Lamb's complaint of Scotsmen, their positiveness in opinion and the absence of softer shades in their view of life. Mr. Mathieson, like Andrew Lang, sees his own side only, and that keeps his book from being the history of Scotland we wait for.